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Self-Discipline

Discipline is a basic problem of all society. Self-discipline is a basic problem of every democracy. It is a more difficult problem when a democratic nation is rich and powerful. It is a more urgent problem when that nation is engaged in a titanic conflict. If any one term can express the qualities most needed by the American people in this fateful year, self-discipline will serve as that term.

As a nation, we need to discipline our spending. It is, or should be, obvious that unrestrained buying of reduced commodities can cause a disastrous inflation, prolonging the war and undermining the peace. Unless spending is kept under strict control, prices will skyrocket and unhinge the stability of our economic system. Every commodity, no matter how useful, that is not actually needed, is an unnecessary war-time luxury. Yet too many of us are buying such luxuries. Too many of us have to be cajoled into lending our surplus income to the war effort at a generous rate of interest. Too many of us, indeed, are seeking more income through still higher profits, higher prices, higher salaries or wages. Self-control in spending does not involve real sacrifice. It does not require the spartan conditions of most of our allies and our own service men. It requires only a minimum of common sense and concern for our national and international welfare.

Economic self-discipline also involves a more realistic attitude toward taxes. It has long been clear that the cheapest and most just way to pay for the war effort is to pay for as much as possible as you go. To postpone such payments during the present war boom, and thereby to raise the national debt unnecessarily, is to place a heavier financial burden on ourselves and our children for decades to come. As a people, we ought to oppose the present competition for tax exemptions and privileges and support a program at least as courageous as those of our allies, less-favored than ourselves. Such economic self-control is dictated by enlightened self-interest.

Economic self-discipline also means a program of sharing. Despite all the difficulties, American production, Lend-Lease and growing military strength have helped to turn the tide of world-wide aggression. The record, on the whole, is good and worthy of the nation's position as the most powerful state in history. The more difficult test of our national responsibility, however, lies ahead. Will we continue to use our tremendous economic power in the service of national and international welfare when the immediate peril has been conquered? Will we play our part in rehabilitation and reconstruction? It seems rather disturbing that fifty-four Representatives voted against the very modest financial pledge to UNRRA — a pledge of $10 per citizen for the huge task of relief and rehabilitation. If we cherish the future of our country, we will see to it that the voluntary and official relief agencies have the personal and national funds to keep our nation strong in service.

The need for self-discipline is evident in other areas of national life. We need to discipline our attitudes and actions towards fellow Americans with different religious or racial backgrounds. We need to discipline our thoughts and words concerning other nations, particularly the other United Nations. Careless speech by public representatives or private citizens concerning our allies in Europe, Asia or the other Americas, is a grave disservice to American foreign policy. Hitler's latest speech was an effort to poison the internal relations of the United Nations through anti-Semitism and to poison the external relations of the United States, Britain and the Soviet Union through fear and distrust. To absorb such poisons is to endanger both victory and a just peace. As a nation, we need to prove the maturity of our democracy in national and international life by curbing immature and unworthy attitudes.

Finally we need a disciplined national purpose. We need to temper our hope and will for victory and peace by the realization that the cost is great. Because this nation has not suffered and is not likely to suffer as some of the other nations in this war, there is a tendency to underestimate the tragic price of isolationism, insecurity and aggression. Our people thus far have suffered less in this war than the other nations actively engaged in the conflict. But the costs in life of the coming battles will be far heavier. The Nazis hope that these inevitable losses will create a sentiment for immoral appeasement. May they rather steel the national determination to build upon victory a sturdy mechanism to keep and develop the peace.

Self-discipline is difficult, not easy, to attain. It requires a guiding sense of life-purpose and hard training. That is why it is a primary responsibility of our churches.

Promoting the Pattern

The New Year's Message of the Catholic Review, *America,* was a call to action on behalf of the intercreedal *Pattern for Peace.* The editorial said in part:

> The purpose of the Catholic, Protestant and Jewish religious leaders who on October 7 issued the Declaration on World Peace was not merely to make a statement, as a matter of record, but to provide the initial text for a nation-wide campaign of enlightenment and study concerning the minimum requirements of a just world order. . . . Much activity has already been displayed by all the religious groups concerned in the matter of spreading the knowledge of the Seven-Point Declaration and its significance. . . . But all this is only a beginning, a mere sample of the widespread and vigorous activity which is needed if the principles are to be generally known. . . . Literature is being given easy and wide currency which preaches an attractive but dangerously deceptive moral cynicism as to any form of international institution. The spirit nurtured by such propaganda is readily fomented for political purposes, and can soon obliterate whatever gains have been made in the cause of an effective international morality. There can be no resting upon past laurels.

The Front Against Anti-Semitism

Hitler's increasing stress on anti-Semitism as a weapon of war and post-war fascist strategy is a challenge to all decent-thinking people. Four recent and various developments in the United States contribute to a counter-strategy on this oldest of Axis fronts.

On January 11 Judge Joseph M. Proskauer proposed a four-point pledge to overcome racial and religious bigotry. This pledge, which has been supported by Archbishop Spellman and Bishop Tucker, is as follows:

> I will daily deal with every man in business, in social and in political relations, only on the basis of his true individual worth.
>
> I will never try to indict a whole people by reason of the delinquency of any member.
>
> I will spread no rumor and no slander against any sect.
>
> In my daily conduct I will consecrate myself, hour by hour, to the achievement of the highest ideal of the dignity of mankind, human equality, human fellowship and human brotherhood.

On January 22 President Roosevelt set up a War Refugee Board to cooperate with the other United Nations' agencies "to forestall the plan of the Nazis to exterminate all the Jews and other persecuted minorities in Europe." The Presidential order stated the functions of the Board as follows:

> The development of plans and programs and the inauguration of effective measures for (a) the rescue, transportation, maintenance and relief of the victims of enemy oppression, and (b) the establishment of havens of temporary refuge for such victims.

On January 25 William Cardinal O'Connell, Catholic Archbishop of Boston, and Bishop G. Bromley Oxnam, for the Massachusetts Council of Churches, issued the following declaration on racial hatred:

> The great law of Christian life is Christ's law of love of God and love of our neighbor. The New Year summons us again to what should be our sacred duty, the fulfillment of that divine law. Like God's great mercy, Christian love is boundless; it extends to all our fellowmen. It does not ask their nationality, race or social position.
>
> Inspired by this magnanimous concept, the Constitution of our beloved country protects the personal dignity and the equality before law of every citizen. Hence racial antagonism or lack of mutual respect of man for man offends both the precepts of the Almighty and the traditions of our beloved nation. Petty bigotry, of whatever kind, contradicts the teachings of Christ and the guarantees of the Constitution.
>
> It is the prayer of all men of good will that discord and intolerance, so alien both to the Gospel of Christ and to the democratic spirit of our country, may never gain a foothold in this land. By fidelity to its own heritage of broad understanding and harmony, our country, while fully respecting the worthy traditions of other nations, shall continue to be a blessed example to all the peoples of the earth.

On January 30 a group of twelve eminent Americans headed by Supreme Court Justice Frank Murphy and including Vice President Wallace, Bishop Tucker, Bishop Sheil of Chicago, Dr. Coffin and Mr. Willkie, formed the National Committee Against the Nazi Persecution and Extermination of the Jews. The purposes of the committee are announced as follows:

> 1. To rally the full force of the public conscience in America against the persecution and extermination of Jewish men, women and children in Nazi-occupied Europe, and in support of sustained and vigorous action by our government and the United Nations to rescue those who may yet be saved.
>
> 2. To recognize and combat hateful propaganda against American citizens of Jewish descent as a powerful secret Nazi weapon — powerful because it has been deliberately spread to this continent where no Nazi invading force has been able to set foot, and secret because victims so inoculated are often unconscious of the source from which it comes.
>
> 3. To bring the power of public opinion to bear in cases where responsible officials condone, commit, or fail to oppose the persecution of Jews, old and young.
>
> 4. To cooperate with like-minded groups in other countries such as the National Committee For Rescue From the Nazi Terror, of which the Archbishop of Canterbury is a member, in mobilizing the peoples of the United Nations in behalf of such a program for rescue and in warning Hitler and his agents in Axis and satellite countries that they will be punished for their crimes against mankind.

Heroic Churches in Holland

Important information from courageous Christians in the Netherlands has reached the Federal Council of Churches. At the risk of giving an inadequate impression of the total message of the document and necessarily omitting the major theological sections, we present some translated excerpts which show the impact of Nazi aggression on the Dutch churches and indicate in part the strategy of the latter.

First of all, the demonic storm of war broke over us. War cemeteries — a smoking Rotterdam — the House of Orange in exile — freedom lost. Our people were dispossessed, all safeguards vanished. Even though we have always been dependent economically on the world markets and have been spiritually alive to foreign science and art, many of us resembled island-dwellers. Now horror encompassed us. Some began to doubt, or to question the existence of God; others sought deeper into the will of God in these events. People and Church sought, and still seek, a firm hold and a basis for calm reflection. Whole sections of the population became politically homeless; some became more accessible to the Church, some less. While on the one hand there is no lack of indifference and complacency in the midst of all this distress, on the other hand many seek God anew.

Since then increasing physical distress has come to our prosperous people. Rationing has become more severe; deprivations are becoming more and more marked in the towns. Men are compelled to leave their homes to work in Germany. Luxury has vanished. Life becomes plainer and more meager all the time. This may benefit the spiritual life, but physical needs become an obsession with some.

The occupation authorities subject us to many trials of faith; spiritual distress is added to the physical distress of our quiet folk. The Nazis are not satisfied with occupying our countries, they wish to convert us to their concepts and beliefs. A tidal wave of propaganda, by means of radio and press, is flooding our land; propaganda not only for their war aims but also for the National Socialist ideology. This propaganda is quite unacceptable not only because it involves a breach of loyalty to our own government, but also because the new doctrine threatens the national character of our people and is hostile to the Christian faith.

Many of us are now learning to distinguish spiritual values. Because our national feeling instinctively impels us to oppose the occupation forces, the temptation to collaborate is not very great. But as physical distress increases the temptation becomes stronger, if such collaboration means that food can be more readily procured. On the whole, however, our people remain steadfast with the exception of a small, privileged and noisy, group of Dutch National Socialists, who for the most part are outside the Church.

Our citizens, accustomed to justice and truth, find life made harder by the measures taken by the occupying authorities. Our country is not only occupied and administered, but we are governed as if we were a subject people. Our emergency laws are nullified; our legal code is trodden under foot. The Jewish laws appear in all their inhumanity. Leading personalities are imprisoned. The elementary principles of justice and truth are disregarded. Our innate humanity rises up against this. Even more strongly does the community of Jesus Christ rise up, knowing the word of God and enlightened by it. An atmosphere of grief and disgust and feeling of revolt is created by all our suffering, even though there is still much fear and lukewarmness.

After the tenth of May, a unifying distress came over our torn people. Our disunited people seem to be coming closer to unity through the national calamity, the physical and spiritual distress and menace of the occupation, as hatred of the traitors grows ever stronger.

In the face of this situation in occupied Holland the Church of Christ must preach the Gospel. The Church must make the word of God sound out pure and clear above the wild storms agitating our national life. The Church must continue to proclaim to our people, who are suffering so many fundamental changes, its message of obedience to God. . . .

The Church's message has become intensified in all its elements. As human existence moves between greater heights and depths, and as in darkness men strive more vigorously for the light, with quickened pulse and heartbeat, the preaching addressed to these sufferers has become more intense. . . .

Witness against injustices, committed in our country by a regime constantly moving further from God's commandment, is a more pressing need than ever before. And so today the witnessing voice of the Church is heard where it was never heard before. . . .

It is more imperative than ever for the Church to carry on its ministry of mercy among our people. However, the question today is: does the Church understand its God-given mission to our people, whose physical need increases day by day, and act in obedience to it — or will it be content to leave this to the State, with its impersonal and propagandizing "Winter Aid Service." It may be said that diaconal welfare work has lately been spiritually deepened and practically extended. . . .

We have been rudely awakened by all that is being done or planned against us and our Church. The Church, on the one hand, finds itself compelled to take the initiative in warning the present regime to turn back from its aberrations, while on the other hand it cannot relinquish one iota of its God-given mission. In the face of these difficulties our churches have certainly shown themselves repeatedly courageous and worthy of their responsibility. . . .

The emphases of today's sermon (are) on *humility, trust, vigilance, resistance, fellowship*. . . .

Whoever thinks our people have rights before God

and that God is obligated through His victorious power to look after Holland's liberation, is misusing the Gospel in the interests of a group. Even the Church has no lien on God's victorious grace. . . . The Church, above all, must accept the words: "humble yourselves." . . .

We are faced in the first place with the pressing anxiety for our daily bread, a physical need from which only a few are free. . . . Then there is the anxiety about the peace, — a just peace. . . . And finally there is the concern over the Church. . . . Thus we may — we must — bring all our anxieties to Him who cares for us, and live on in Christian trust in Him. . . .

The congregation must be imbued with an all-pervading realism. Fearlessly it must face the completely changed reality and see through the many temptations. . . . We must see clearly that we are confronted by an all-embracing, total spiritual power of pagan structure; that the Christian faith is just as total, and therefore it must necessarily come into sharpest conflict with that pagan faith on every single point. . . .

Vigilance leads to conflict and resistance. The Church must become militant. . . . All its strength must lie in steadfastness in the faith. . . .

In the congregation of Jesus Christ we are not fighting alone, but hand in hand. . . . In this greedy, all-consuming world, there lives a congregation which forms a fellowship in the faith, extending over the whole world. Across all the firing-lines run the ten thousand golden threads which bind the children of God to one another. What a consolation and encouragement!

Christian Manifesto

Pastors of the Reformed Church in Holland (Hervormde Kerk) *have issued 13 stirring articles of faith. The full text may be secured from the Central Bureau for European Inter-Church Aid, 297 Fourth Avenue, New York 10, N. Y. Brief extracts follow:*

1. **We believe and affirm** — that God . . . can only be known through Jesus Christ. . . . Therefore, . . . we do *not* believe that the voice of race is the voice of our God. . . .

2. **We believe and affirm** — that God . . . created all things. . . . Therefore, . . . we do *not* believe that to any object or man may be paid the honor we owe to our Creator alone. . . .

3. **We solemnly affirm** our belief — that God . . . orders all things and still holds us, His sinful children, in His grace. . . . Therefore, we do *not* believe, but *reject* as fatal error, that success in this life is identical with the blessing of our God and that defeat is necessarily a sign of condemnation or judgment. . . .

4. **We solemnly affirm** our belief — that God has chosen the people of Israel to receive His revelation. . . . Therefore, we regard anti-Semitism as something far more serious than an inhuman race ideology. We regard it as one of the most stubborn and deadly forms of rebellion against the holy and merciful God Whose Name we confess.

5. **We believe and affirm** — that . . . the Savior . . . is . . . Lord of all nations. . . . Therefore . . . obedience to our Savior, Jesus Christ, takes precedence over every other obedience, even before every other lawful obedience, such as parents and civic authorities.

6. **We believe and affirm** — that God the Father and the Son poured out the Holy Spirit upon mankind. . . . Therefore, . . . we do *not* believe that is it proper to speak of a "rebirth" of the Dutch people where the introduction of a new ideology is concerned, which can only divert us from the Holy Spirit. . . .

7. **We believe and affirm** — that Jesus Christ calls His Church together from *all* mankind. . . . Therefore, . . . we do *not* believe that anyone in the world, whoever it may be, has the right to set limits to the freedom of the preaching of the Gospel or to the freedom of obedience to it. . . .

8. **We believe and affirm** — that God's right over us and the grace . . . are covenanted to us primarily in the sacrament of Baptism. . . . Therefore, we do *not* believe that it is the prerogative of anyone to lay claim upon any young person before his majority. . . .

9. **We believe and affirm** — that Jesus Christ instituted Holy Communion in order that His congregation might gather around the Lord's table. . . . Therefore, we do *not* believe, and regard it as one of the evil aberrations of our day, that it is excusable when we allow ourselves to be carried away by understandable feelings of hate, which threaten to overpower us. . . .

10. **We believe** — that the human race is created "of one blood." . . . Therefore, . . . we reject as anti-Christian doctrine that all things must be subordinated to the welfare of the nation, and when the doctrine is taught that the interests of the State determine what is right and what is wrong, then we hold this to be the destruction of righteousness and the sanctioning of all iniquity. . . .

11. **We believe** — that God has given the State the mission of maintaining order (and) justice . . . (and) is subject to the Lord of all things. . . . Therefore, . . . we do *not* believe that the State has the power or the right to make demands that are in conflict with the commandments of Christ. . . . Disobedience to such a State in acts that are forbidden by God, is a glorification of God to Whom we owe obedience above all others. . . .

12. **We believe and affirm** — that we await the Kingdom of God. . . . Therefore, we do *not* believe that any other dominion (Reich) shall hinder us on the way to the eternal Kingdom or in striving after righteousness and obedience to God. . . .

13. **We believe and affirm** — that the future is in the hands of Jesus Christ. . . . Therefore, we believe that according to the apostolic words, the sufferings of this day are not worthy of the glory which shall be manifested to us. . . .

Problems of Welfare

The Commission to Study the Organization of Peace has just issued Part II of its Fourth Report (see December NEWS LETTER) *, entitled "The Economic Organization of Welfare." It discusses the international machinery needed for freedom from want. An excerpt on immediate post-war conditions follows. Readers are urged to write for the full report.*

At best, granted that order can be maintained and economic breakdown averted, while security is assured, at first by the dominant power of the victorious United Nations and then by some effective system of collective security brought into being and largely maintained by their power — even then the task of reconstruction should not be underestimated. War is an economic calamity.

The false prosperity that accompanies unbridled war expenditures should not blind anyone to the lowering of real income and the wastage of capital resources that is the inevitable result of devoting labor and capital to destruction. There is an illusion of general prosperity while the war lasts because money is plentiful and considerable groups have larger money incomes.

The reality is that bombing and fighting planes burn gasoline that must be provided by limiting civilian consumption and by drawing on reserve supplies. The community heritage of fields, forests and mines must be drawn upon as heavily as the demands of war require. In a full war economy, men and women, young and old, must labor unceasingly without regard for hard-won labor standards. The civilian economy is reduced to barest essentials. Life goes on underground or is exposed to bombing risks, shorn of the luxuries, the conveniences and the amenities that formerly were regarded as necessities of civilized existence.

In Europe today hundreds of millions of people are living at levels of nutrition below what are regarded as subsistence standards. In the more fortunate countries food may be adequate if dull; but in many it is insufficient to provide energy and still less adequate to ward off deficiency diseases or to provide the materials for bodily growth. Hundreds of thousands, if not millions, are homeless. Millions more have inadequate heat. Clothing, especially of the better textiles, is very scanty and war needs produce shortages of coal, oil, and electric energy.

The ravages of war extend to the most elementary necessities of human existence — food, clothing and shelter. Indeed the accentuation of these difficulties, by blockade and by the destruction of the means of production and transport, is perhaps the most powerful weapon in the hands of the United Nations.

In Asia these miseries are multiplied. Instead of malnutrition, there is starvation. Life was so close to the subsistence level at the best of times that war destruction could not fail to push millions below that level. Even though natural resources are ample and labor abundant the Japanese have not been able to raise production to the levels it formerly reached.

Can anyone believe that, at the end of four, five, six or more years of suffering, privation and nervous strain, the stricken peoples will emerge with the goodwill, energy, and trust necessary to resume normal production and cooperative interchange? The cupboard will have been swept barer than it was at the end of the last war. Productive equipment will have deteriorated more. Men and women will have suffered greater strain. They will be incapable for a time of the initiative and energy necessary to effective self-help.

Indeed, vindictive hatreds and civil war, epidemics, and economic breakdown culminating in monetary inflations have in the past been more usual consequences of physical weakness and psychological frustration than have been a trustful and cooperative acceptance of the continued sacrifice and discipline necessary to clear away the debris of war. Order and relief must, therefore, come in the first instance from the intervention of communities less directly affected by the strain of war.

The magnitude of the task needs to be realized, but it should not be exaggerated. It is a task likely to call for quantities of food, clothing, materials and capital goods, greater than are immediately available. War is a great eater of reserves. Even in the countries outside the zone of active hostilities, stocks of essential commodities that even a few months ago seemed mountainous, melt rapidly away.

If the under-nourished people of Europe are to receive even minimum quantities of food, below the subsistence level — say one good balanced meal a day — the more fortunate communities such as the British and American peoples will need at first to continue and even tighten their rationing. The needs of Europe, likely to be encountered before the even greater needs of Asia can be calculated, are sufficient in themselves to overstrain the supplies that can now be foreseen as likely to be available at the close of the war.

On the other hand, experience in North Africa and Sicily has already shown that the necessity for relief need not last long. Emergency action is needed, but it should be directed to planning the rehabilitation so that the stricken peoples may be placed as quickly as possible on a self-reliant basis. The need is too great for the victors to meet from their own reserves or resources. It is not too great once the war-impoverished peoples themselves begin again to produce for their own needs.

This is not an argument against relief planning, but it is an argument both against pitching immediate expectations too high and for strenuously endeavoring by every possible means first to hasten the day of victory and meanwhile to prepare a swift and combined attack upon the problems of reconversion from war to peace production. Delay, confusion, and sectional disputes impairing the war effort now and the peace effort that is to come will yield bitter fruit. If too long continued, they may destroy any practical possibility of realizing the hope of creating an economy of welfare.

Food for 1944

The approach of another season brings to the fore the problems of food production and distribution. No subject is more important for those who work for victory, for relief and rehabilitation, for the organization of peace. Our churches have important opportunities to help evolve and carry through an adequate food program. To this end, we summarize some brief notes and suggestions.

Last Year's Record

Good weather and hard work by millions of farmers and victory gardeners combined to produce, despite the various difficulties, a harvest in the United States almost as large as the record crop of 1942, the largest in our history. Most of this harvest, however, was consumed by our own civilians and armed forces. American consumption set a new record: more Americans in the army and on the home front were better fed than ever before. Part of the harvest was wasted, by carelessness and ignorance in American homes. The Department of Agriculture has estimated that 20,000,000 people could live on the food we waste.

Despite this large consumption and waste, there was enough surplus last year to reinforce the food supplies of allied countries and liberated areas. About 10 per cent of the total production was sent abroad by Lend-Lease. (The net total would be smaller if "reverse Lend-Lease" from Australia, New Zealand and other countries to American troops were taken into account.) Official figures released on January 23 showed that during the first 11 months of 1943, some 5¼ million tons of food were shipped via Lend-Lease. Of the total for November, 60 per cent went to the British Commonwealth, 38 per cent to the Soviet Union, nearly 2 per cent to the West and North Africa, and minor amounts to Dutch possessions and to Greece.

Cereals and dried vegetables figured in Lend-Lease shipments during 1943. Perhaps 10 or 11 per cent of American meat (mainly pork), 4 per cent of the milk, 3½ per cent of the butter and 13% of the cheese were exported to our allies. It seems clear from these figures that the comparatively minor shortages which occurred in American food supplies last year were caused mainly by increased domestic demands and military needs, rather than by Lend-Lease. The American contribution to United Nations needs was commendable, but did not cost the American people real hardships.

The Prospects for 1944

In his annual report released on January 30, Secretary of Agriculture Claude Wickard presented an estimate of the food situation and current prospects throughout the world.

There is "hunger and famine in many parts of China," due principally to war-time disruptions and to brutal Japanese looting. Japanese control of coastal areas, moreover, stands in the way of any large-scale relief. (Relief agencies help with medicines and with the relief distribution of food supplies within China.)

Secretary Wickard also finds that millions in the Soviet Union face "actual starvation." German destruction and the scorched earth policy have compelled the government to allocate strict priorities to the army, with consequent hardships to non-combatants. The difficulties of transportation also stand in the way of adequate allied aid.

In German-occupied Europe conditions are worse this year, except in famine-stricken Greece, where conditions are slightly better. German looting and smaller production are chiefly responsible. Great Britain, on the other hand, is in a better position because of increased production at home and more adequate shipments from overseas.

In Germany, the situation is worse than last year but better than in the comparable period of the first World War. In Japan, food supplies are fairly adequate, and are likely to remain so, as long as enough shipping is available.

Applying the conclusions of the survey to the United States, Secretary Wickard finds that United Nations food requirements "will continue to rise" in 1944 and 1945, while the 1944 American production, given a normal yield, will be close to the war-time maximum. The gap between needs and supplies may limit food available for domestic consumption more than in 1943. The increased demands for food will require greater emphasis on foods used directly for human consumption — cereals, beans, peas, soybeans and vegetables — and less emphasis on livestock production. The feed situation, moreover, will require a reduction in the present livestock population.

Readjustment of the American agricultural program is part of an adequate United Nations program. But it is only part, and much more needs to be done, if the tragic gap between needs and supplies is not to increase tremendously.

The Task Ahead

A valuable survey just published by the National Planning Association, entitled *Food for Europe After Victory,* attempts to foresee the essentials of an adequate food program for one area during the first two years of rehabilitation. The conclusions offer guidance for current planning and practice.

The survey finds that the most important element in a program to provide a minimum 2,000-caloric diet for Europeans after liberation will be quick aid for European agriculture. This requires the growing and storing in the Americas, North Africa, and elsewhere, of seeds for vegetable foods, amounting to perhaps one-half of the total United States seed production for 1942. It also requires the preparation of stocks of chemical fertilizers, particularly of phosphates (French North Africa

is suggested as a source). It further requires the preparation of stocks of American plows, harrows, planters and spare parts to be used with military tractors. Such a program, the survey believes, might enable Europe to supply four-fifths to seven-eighths of her own food needs during the first two years.

The survey estimates food import requirements, under favorable conditions, at upwards of 9 million tons over the two-year period. (This figure is probably somewhat larger than the Lend-Lease food total from March 1941 to date.) Wheat, the largest relief item, could be supplied by Canada with some help from Argentina and the United States. Vegetable fats and oils, the most difficult relief item, could be supplied from British and American stores, from supplies now wasted, and from increased production in the United States, West Africa and Latin America. Milk supplies would depend largely upon utilization of American skim milk, now fed to farm animals.

The authors of the survey point out that, while the food program for European rehabilitation need not cause important shortages in this country, the whole plan could be greatly jeopardized by bad growing weather. They stress particularly the importance of advance preparations:

> There is little time left to prepare to furnish the production supplies which Europe will need immediately upon the defeat of Nazi Germany. . . . There is all too little time to make the domestic adjustments in American food production. . . . There is little time to encourage increased food production in Latin America, North Africa, and elsewhere. . . . Unless we grasp the value of time and act now, Europe's need for imported food in the period after victory can be met only with empty hands, or by severe sacrifice on the part of the American consumer.

Notes for a Church Program

Religious groups and other citizens can facilitate the preparation of necessary stockpiles in at least two important ways: by helping to increase the production of food and by helping to conserve the precious supplies. Both production and conservation should be emphasized in our church programs.

Church Garden Club. Many churches hold properties suitable for group gardens. Certainly in the majority of churches there are parishoners who hold such properties. A church garden conducted by a group of interested members seems a most appropriate undertaking this year. It would give an opportunity to church members who do not have land for home gardens or who lack the time for tending an individual garden. It would also give those less experienced in gardening the benefit of the counsel of those more experienced. It would be a means not only to service but to fellowship. The produce of the garden could be used by members of the group or used by the church in an underprivileged section of the community. By increasing the total food supply to this extent, the church would similarly increase the possibility of a generous American food program.

Victory Garden Clinic. This, too, would seem a timely project for the local church. Victory gardeners in the church could meet to consider, with the counsel of those more experienced, the mistakes made last year and ways to overcome them. The need to conserve seeds and fertilizers would certainly need to be stressed in such a group.

Farm Volunteers. For those in many churches the lack of suitable land or the local situation may make volunteer help on large-scale farms the most important contribution to food production. A group of farm volunteers might be organized among the young people or their elders for part-time service at crucial periods in the planting and particularly in the harvesting season. If a youth group is organized, it is obviously important that proper supervision be provided. Arrangements for volunteer farm service should be cleared through the local office of the United States Employment Service or through the nearest county agricultural agent.

Food Committee. Conservation of food is just as important as production. Both types of effort can contribute to the total food supply. A food committee organized among the housewives in the church could render a real service in educating against waste and in training church members to secure the greatest amount of value from food used. Such a committee could also train housewives in the best methods in canning and preserving foods under existing conditions and stimulating this work so that none of the local harvests will be lost. Members of the group could share equipment as well as experience in the canning program.

Campaign for Sharing. It seems appropriate to consider a further step to conserve precious foods. While increased food consumption by large numbers of underprivileged citizens is entirely desirable, there are large numbers of the more privileged in our churches who are consuming more foods than are needed for good health. There is a general tendency to use up all ration stamps, or even to share them with others, whether or not the food is really needed. We need a campaign of education for restraint to show church members and others in the community that the refusal to use unneeded ration stamps is conservation and that their use is really waste. This might by symbolized through the collection of unused ration stamps after their time limit has expired, perhaps in a special box on the vestry table. Such a collection could be closely associated with the church relief program. Indeed, if enough church groups undertook such a project, and the fact was communicated to those in charge of the national and international food program, more leaders might be encouraged to undertake relief preparations worthy of American generosity.

PROGRAM NOTES

Win-the-War — Win-the-Peace Institutes were held in Boston and Chicago in recent weeks. The Boston Institute, (December 13-14) directed by the Rev. Leslie T. Pennington, included among its participants Dr. William Agar, Rev. Michael J. Ahern, S.J., Dr. Henry A. Atkinson, Rev. Edward Conway, S.J., Dr. Samuel A. Eliot, Mr. Clark M. Eichelberger, Mr. Seth Gano, Rabbi Israel Goldstein, Dr. Pennington Haile, Dr. Charles R. Joy, Prof. John I. Knudson, Rabbi Joshua Liebman, Rev. Raymond McGowan, Mrs. Ruth Bryan Owen Rohde, and the Hon. Francis B. Sayre. Many of these principals, aided by Dr. John Childs, Dr. Charles Gilkey, Dr. William Allen Neilson, Mr. W. W. Waymack, and Dr. Quincy Wright, took part in a similar Institute held in Chicago a month later when the United Nations Association Congress met at the Stevens Hotel (January 14-15). Delegates came from surrounding states to hear the presentation of the Fourth Report of the Commission to Study the Organization of Peace. An outstanding event was the luncheon at which Chester Rowell of San Francisco spoke on "The United States Public Mind and the Peace of the World" and Reinhold Niebuhr discussed "The Perils and Possibilities of a New World Order."

Further institutes are planned in other sections of the country and will be announced.

China Book Week

March 25-31 will be celebrated in libraries across the country as China Book Week. The celebration is sponsored by the American Library Association in cooperation with the O.W.I. The cooperation of church groups with local libraries in the preparation of exhibits and discussion programs on China seems highly desirable.

Program for the Home Front

On January 12 the Home Missions Council of North America advocated a ten-point wartime program for Protestant churches in the United States. The program included the following objectives: aggressive opposition to the spread of isolationist sentiment and support for full participation in maintaining world peace; preparation to deal with the social effects of demobilization and migration; training of community and youth leaders; coordinated efforts to meet growing juvenile delinquency; protection of mothers; a counseling program for returning soldiers; programs to provide more opportunities for the development of friendship; and more rapid integration of language and race groups into the churches.

SUGGESTED READING

The Disciplines of Freedom by Leslie T. Pennington.

Additional copies of Mr. Pennington's fine and timely Lenten manual, which is being sent to World Alliance members with this issue of the NEWS LETTER, may be secured directly from this office at 5 cents per copy.

Food for Europe After Victory, National Planning Association, 800 21st Street, N.W., Washington 6, D. C. 25 cents.

An excellent compact survey which should be studied by all who are interested in the food program (see page 7).

Farm People and the Land After the War by Murray R. Benedict, National Planning Association. 25 cts.

A pertinent study on farm ownership, tenancy and allied problems. The author is professor of agricultural economics at the University of California.

The Economic Organization of Welfare, Commission to Study the Organization of Peace, 8 West 40 Street, New York 18, N. Y. Single copy, free; $3.25 per 100.

This is Part II of the Commission's Fourth Report and deserves wide reading (see excerpt, page 5).

On the Threshold of World Order by Vera Micheles Dean, Council for Social Action, 289 Fourth Avenue, New York 10, N. Y. 25 cents.

Mrs. Dean writes in her usual lucid style concerning concrete political and economic problems — United Nations organization, imperialism, relief — emerging in the struggle for world order. Published also in the Foreign Policy Association Headline Series. The pamphlet forms a good text for study and discussion groups.

New Tools for Learning About War and Post-War Problems, New Tools for Learning, 280 Madison Avenue, New York 16, N. Y. Free.

An interesting guide to films, pamphlets and recordings for teachers and discussion leaders, issued by the clearing house for four agencies: the University of Chicago Round Table, the Public Affairs Committee, the New York University Film Library and the Institute on Post-War Reconstruction.

Lend-Lease: Weapon for Victory by Edward R. Stettinius, Jr., Macmillan Company, New York. $3.00.

The heartening story of Lend-Lease and its lesson for the pattern of United Nations cooperation in the post-war world, by the new Undersecretary of State.

From Victory to Peace by Paul Hutchinson, Willett Clark & Company, Chicago. $1.50.

An attempt to find Christian perspectives on the present conflict by the managing editor of the *Christian Century*.

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